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that he may soon find an opportunity for a more adequate and exhaustive presentation of the subject. Perhaps at that time he will be able to offer more substantial and convincing reasons for his doubts regarding the extent to which Greek and oriental influence operated in the genesis of Roman emperor-worship. Also the contention that the imperial cult was the one characteristic and universal expression of ancient paganism can hardly stand without a comparative study of other cults, especially the oriental religions that appealed so strongly to the populace during the imperial period. It is also very questionable whether the imperial authorities as early as the time of Domitian saw in Christianity a "deadly menace" to the unity of the empire and the supremacy of the emperor. A more thoroughly considered treatment of these problems is greatly needed, as is also a more careful proofreading. Such linguistic monstrosities as "le culte imperiale," "Roman Mythologie," or "Sitzungsberichte des Akademie" remain uncorrected, and the accenting in the Greek citations is uniformly atrocious.

S. J. C.

CARTER, GEORGE WILLIAM. *Zoroastrianism and Judaism*. (World Worships Series.) Boston: Badger, 1918. 116 pages. \$2.00.

One could easily imagine that this monograph might have been written some twenty years ago and that no serious effort had been made to bring it up to date before publication. Apparently the writer is unfamiliar with the more recent studies upon both Persian religion and Judaism, and their mutual relations. His statement of the case represents only that stage of progress reached prior to the publication during the last two decades of investigations by such representative scholars as Jackson, Moulton, Söderblom, Böhlen, and Bousset. A more careful revision of the manuscript, or more drastic proofreading, ought to have prevented an unusually large number of infelicities in printing. For example, a certain well-known character of Persian religion appears in different chapters of the book as Ahriman, Aharman, and Ahrmian (for which we are given the astounding Greek equivalent 'Απελμάνιος); also "Good Thought" is variously designated Vohumanah, Vohn-Mano, Vohn-Manah, Vohu-Mano; and among the authorities cited on the first page of the first chapter are "Darmesteler" (twice) and "Edward Meyer, *Geschichte des Alterthums*." Other signs of dilettantism are, unfortunately, all too numerous.

S. J. C.

MERCER, SAMUEL A. B. *Growth of Religious and Moral Ideas in Egypt*. Milwaukee: Morehouse Publishing Co., 1919. ix+109 pages. \$1.50.

Dr. Mercer's little book is a brief popular statement of Egyptian ideas about god and man, morality, mediation, and the future life. As the author well says: "To speak of an 'Egyptian Theology' would be unscientific. . . . But it is quite legitimate to speak of an 'Egyptian Religion' in the sense that the Egyptians always were religious, although they never were unanimous in just what constituted their religion." Conflicting and illogical beliefs due to mixture of local variations and to continually superimposing new conceptions upon the undiscarded old provide an awkward task for any writer. The author has not particularly clarified the situation in his analyses of god and man. More masterly is his chapter on morality. Various accidental misstatements and slips like "Uni" for "Unis" (pp. 1 and 71), "Horses" for "Horuses" (p. 73), and "monarch" for "noma ich" (p. 91) need correction.

T. G. A.